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משכן העדות:

Synopsis

OF

THE TABERNACLE OF ISRAEL,

COMPILED FROM THE PENTATEUCH,

AND EXPLANATORY OF

THE MODEL OF THAT STRUCTURE,

RECENTLY MADE BY

THE REV. R. W. HARTSHORN, A.B.

OF THE UNIVERSITY OF DUBLIN,

CHAPLAIN TO THE EARL OF BANTRY.

VIA AD TEMPLUM STERNENDA PER TABERNACULUM MOSAICUM. SCILICET HUJUS PRÆVIA COGNITIO NECESSARIA EST. LAMY. A.D. 1640.

LONDON:

SAMUEL BAGSTER AND SONS,

M.DCCC.XLIX.

"CUM CONSIDERO MEIPSUM PRIMUM, ET DISCUTIO, PIGET AD HÆC APERIENDA MANUM MITTERE. VEREOR ENIM NE FORTE ETIAMSI DOMINUS REVELARE DIGNETUR ALICUI, SICUT FORTE DIGNATUR, (DE ME ENIM NON SUM AUSUS DICERE,) VEREOR, INQUAM, ET VALDE DUBITO, SI INVENIAM AUDITORES."

ORIGEN, IN EXOD. HOMIL. XIII.

TO

THE VISCOUNTESS POWERSCOURT,

THESE PAGES, ILLUSTRATIVE

OF THE FIRST SANCTUARY,

ORDAINED FOR THE WORSHIP OF

THE ONE LIVING AND TRUE GOD,

ARE, WITH HER LADYSHIP'S KIND PERMISSION,

DEDICATED,

BY HER OBLIGED AND FAITHFUL SERVANT,

R. W. HARTSHORN.

THE ENCAMPMENT.

FOR THE SCRIPTURE ACCOUNT OF THE NUMBERS OF THE TRIBES, THEIR MODE OF ENCAMPMENT, AND THE ORDER OF THE MARCH,

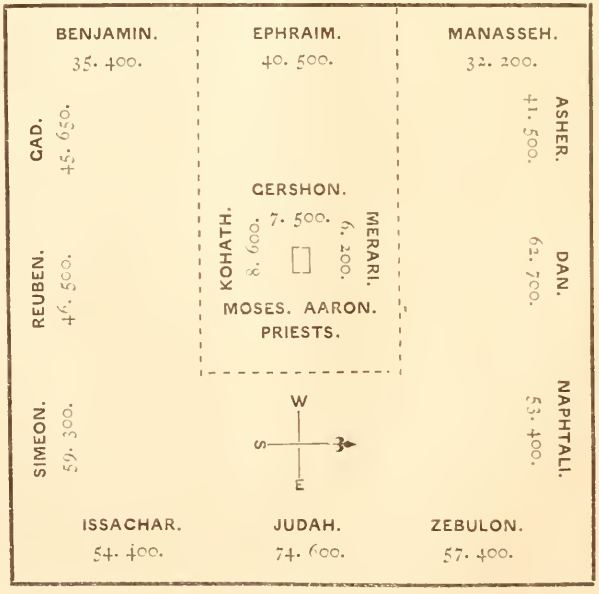
SEE THE BOOK OF NUMBERS, CHAPTERS I. TO IV., AND CHAPTER X.

It is familiarly known—1. That the Descendants of the Sons of Jacob, commonly known as the Twelve Tribes of Israel, were delivered by a signal act of Divine power from the Bondage which they had endured in Egypt for a period of four hundred years, according to the prediction given to Abraham, (Genesis xv. 13. 14).—2. That under the guidance of Moses they crossed the Red Sea, traversed its eastern shore and came to Mount Sinai, where they entered into covenant with God, and received the Law.—3. That because of their unbelief and rebellion against God they were made to wander in the desert land, known now as Arabia, for the space of forty years, halting not only *when* and *where* indication was given by the Cloudy Pillar, but in a precise military order of Encampment, until they came to Canaan, the Land promised to their forefathers.

PLAN OF THE ENCAMPMENT.

The adjacent diagram shows the plan of the whole Encampment of the Twelve Tribes. The landscape Model represents but a part of it, designated by the dotted lines.

The Tabernacle was the centre of the Camp. At a short distance on three sides were the Tents of the tribe of Levi, consisting of the Kohathites, who carried the Furniture of the Tabernacle and the Gershonites and Merarites, who carried the Tent itself. The fourth side, on the east of the Tabernacle, was occupied by Moses and Aaron, and the Priests.



The country represented in the Model is that of the Plains of Moab. Here the Israelites encamped within sight of Canaan. From Mount Nebo, in this district, Moses was permitted to view the Land of Promise, although forbidden to enter it. Here Moses died, and Joshua was appointed his successor.

The single Tribe at the western end of the Model is that of Ephraim.

The scene terminates with a view of the Dead Sea. Jericho is dimly traced on the right of the picture.

The river in the Model is a section of that now known as the Wady Zerka rising in the mountains of Abarim, and flowing into the Dead Sea.

Number of the army of Israel on the plains of Moab, about 600,000, from twenty years old and upwards

Number of the Levites, 22,200, from a month old and upwards.

The number of the Encampments of the Israelites, previous to that on the plains of Moab, was twenty-nine.

THE TABERNACLE.

MADE AND SET UP IN THE WILDERNESS OF SINAI B.C. 1491.

THE TEMPLE [OF SOLOMON BUILT, B.C. 1012.

The Scale of the Model is one Inch to a Cubit. A Cubit being eighteen Inches.

I. THE COURT.

This was an enclosure one hundred ıbits long, and fifty wide; or 150 ·et by 75.

The Boundary Curtain was of fine nen; and it was upheld by *Sixty 'illars* of wood, their sockets being f *brass* (more correctly translated)pper), and their capitals of silver.

The Gate was embroidered with lue, purple, and scarlet.

L. The ALTAR. Wood covered with copper. All its vessels of the same metal.

Priest at the Altar.

The Laver. All of copper.

Levite with water vessels.

MOSES.

HIGH-PRIEST in his Robes.

Levite Assisting at the Altar.

Nazarite.

Man bringing a Lamb. *Levit. V.*

Poorer man with Turtle doves. *ib.*

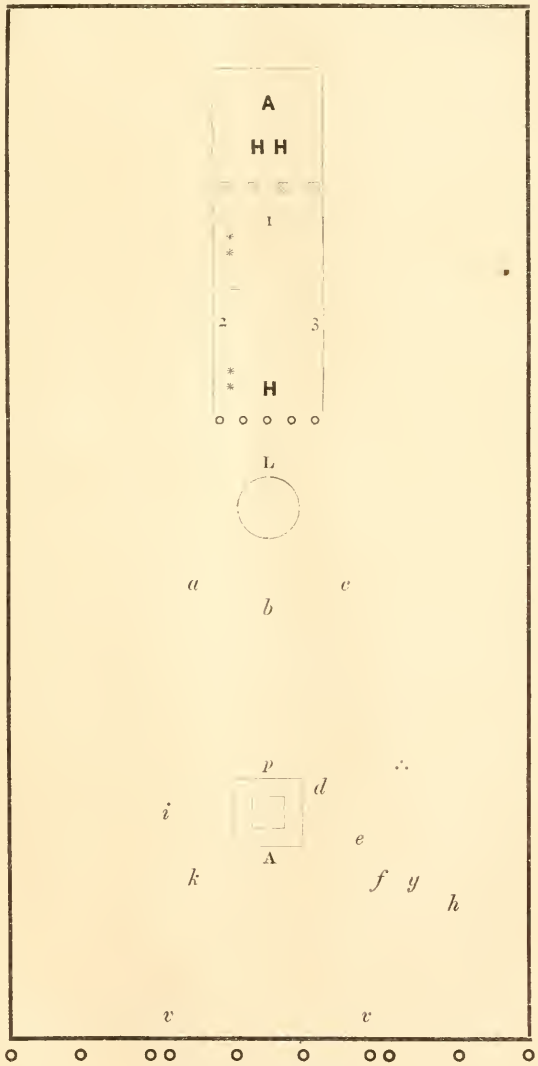
Still poorer man with Flour. *ib.*

Man with a He-Goat.

Levite with a Bull.

v Keepers of the Gate.

∴ A Man confessing Sin over the head of the Victim, with Priests in attendance.



II. THE TABERNACLE.

This was a covered Tent, having walls on three sides of wooden boards covered with gold, standing in sockets of silver.

At the entrance is a Curtain of embroidery; the same as at the Gate of the Court. Pillars, five; made of wood, covered with gold, standing in sockets of copper.

H *The Holy Place.*

HH The MOST HOLY.

A *The Ark*, having its *cover* the Mercy-seat with the Cherubim, the Tables of the Law, the Pot of Manna, the Golden Censer, and the Rod of Aaron.

The two apartments were separated by the Veil of the Testimony, hung on four wooden pillars covered with gold, standing in sockets of silver.

1. Altar of Incense.

2. The Golden Candlestick, and its Vessels.

3. The Table of Shew Bread, and its Vessels.

** The Silver Vessels and Golden Spoons offered by the Princes of Israel.

= The Silver Trumpets.

Coverings. 1. Embroidered Fine Linen. 2. Goats' Hair Woven. 3. Rams' Skins dyed Red. 4. Badgers' Skins.

The investigation of the TABERNACLE becomes solemnly interesting from the following facts in its history:—1. It was the First Sanctuary of the one Living and True GOD.—2. Its pattern and all its services were given to Moses by GOD Himself.—3. The materials of which it was formed were the gifts of a willing-hearted People.—4. It was consecrated by the visible presence of the LORD GOD.—And 5. It contained, both in its structure and ceremonies, types of most glorious accomplishments in the future Divine Dispensations.

N.B. The SYNOPSIS gives a very full and systematic account collected from the Bible.

CONTENTS.

I. INTRODUCTION.

II. NOTES ON TYPOLOGY.

III. SYNOPSIS OF THE TABERNACLE OF ISRAEL.

INTRODUCTION.

COMMENDATION OF THE SUBJECT.

1. Of the manifold mystical indications of the Divine purposes for the redemption of man and the restitution of all things, none obtain greater excellence than that now to be considered. Nevertheless it is a matter for remark, and, if its importance have not been too highly estimated, of unqualified regret, that its claims upon the affections of the Christian Church have not been adequately entertained.

The study of Sacred Typology needs little recommendation. Types, so aptly termed by St. Paul "the Figures of the True," seem now to reflect the light of life, which God hath given to His Church, "the fulness of Him that filleth all in all." They to whom it was ordained to set forth in mysterious pageantry the harbingers of "good things to come," like the Prophets who "spake of the sufferings of Christ, and the glory that should follow," had but little apprehension of the plenitude of grace intended by those significant premonitions. It is the privilege of the Church of Jesus to compare the realities which she now possesses, or are yet prospective, with the faint but faithful similitudes that have passed away. It is her's to bear witness to the truth: and to claim all the *anticipations* of former ages for her own; that by the testimony of these, as by that of the truth itself, she may glorify the covenant-keeping Jehovah.

INTRINSIC VALUE OF THE TABERNACLE.

2. But excellent as the Tabernacle is among the typological treasures of the Church, it presents no indifferent claim to our regard, were it considered with reference only to the immediate object for which it was instituted, and the source and means of its magnificence.

We contemplate with admiration the records of man's mighty works:—Cities, famous in ruins,—the palaces of despots, like their tenants, fallen,—The mausoleums of the great, that mark the spoils of death,—the shrines of

Polytheism, externally splendid, but filled with idolatrous pollution:—these all have been celebrated in fame's choicest eulogy, and for ages, the objects of unwearied investigation. But they were of man's devising: erected to fulfil the extravagant purposes of his pride and his superstition; ofttimes the results of ruthless tyranny, and iniquitous aggrandisement; and were, at the best, but famous illustrations of a genius celestial in its birth, but alienated in its affections, and degraded in its operations: because in them the creature exalted itself, and the Most High God was forgotten and dishonoured.

It was far different with the Tabernacle of Israel. That was of no human device; its pattern was traced in Heaven by the finger of the Almighty. It was fashioned by men: but the matchless artificers were specially gifted for their work with the Spirit of God. It owed not its excellence to the fruits of any tyrannous exaction; but to the abounding contribution of a willing-hearted people. There was a time, indeed, when it was seen no more: but it had yielded up its treasures to a higher, and nobler, but not a holier dwelling, with which it mingled its glories, as the morning-star its light with the splendour of the day. Beaming with brilliant purity, it stood up before the thousands of Israel, the radiant centre of their encampment, and the pavilion of the LORD JEHOVAH. How admirable must it have appeared to the encircling tribes of that chosen generation! With what feelings must the stranger within their gates have regarded it! How must the desultory Arab have been amazed, when, amidst his wild career, he gazed at that hallowed spectacle! How fair, how resplendent was it, with its walls of gold, its foundations of silver, its varied coverings inimitably wrought, the boundary of its court clean and white, upheld by silver-crested pillars, having bases of brass! The glory of the King of Israel, the awful manifestations of the Deity Himself, were enshrined therein! In the waste howling wilderness was presented a stupendous mystery:—God dwelt with man on the earth! Yes, verily: HE, whose Spirit pervadeth the infinitude of creation, was enthroned between the cherubim! HE, whose majesty fills the Heaven of Heavens, and wakes the minstrelsy of Angel-Hosts,—of whom suns, the resplendent centres of systems infinite, are but the scintillations of glory,—communed with man amidst the effulgence of the Shechinah!

IF A TYPE, ITS CLAIMS AS SUCH.

3. Nevertheless, the Holy Scriptures authorise our attributing to the Tabernacle additional importance obtained from its *typical* signification. From such testimony, it appears that it prefigured the Church of Jesus on earth:—that it symbolized, in its Heaven-taught institutions, the means of her redemption, as well as the sanctifying and consoling ordinances of her worship. If so, the tenour of its intimation appeals most forcibly to every

Christian heart. For, let it be granted that the Tabernacle was a Type of the Mystical Body of Christ,—a *Model* of "the Household of Faith;" is it not at least advisable seriously to revert to it? Can the contemplation of such a Type be of small moment, invested as it is with the solemn authority with which it was sealed amidst the terrific glories of Sinai, by the word of Jehovah Himself? If on the one hand it elicits our admiration from the peculiar elegance of its structure; it commands our investigation on the other, from the sublime realities it was ordained to prefigure. We may with humble confidence expect that the study of this mystery of the wilderness, fashioned by the special guidance of the Spirit of God, and prefiguring "the Tabernacle made without hands" by the same Spirit, corresponding in features, and in purpose similar, will tend to illustrate and confirm the injunctions of our Holy Redeemer and His Apostles, for the guidance and edification of the Church of God, and lead to a closer acquaintance with her nature, dignity, responsibility, and destination.

And if ever there were a time in the history of the Church, when this inquiry became a duty, it is now much more imperative, seeing that the character of the Church as *the ordained witness for God on the earth*, is, in many respects, but ill sustained, and the events of an impending crisis, in the issue of which her condition is inseparably involved, already cast their premonitory shadows on her path.

CHRISTIAN REALITIES THAT DO NOT, AND THOSE THAT DO, NEED REFERENCE TO TYPES.

4. The Dispensation of Types has passed away. We look not now at "figures of the true," but at the Truth itself. The Redeeming purpose of God that dawned in the early Paradisaic promise (Gen. iii. 15), clothed itself in the varied imagery of symbolic representation, and uttered the tidings of its vast achievements by the succeeding generations of Prophets,—has beamed forth with ineffable perfection in the living light of the Sun of righteousness,—Jesus "the first and the last,"—"the way, the truth, and the life."

THE OFFERING OF JESUS.

Faith no longer looks *forward* (Heb. xi. 13) to an offering perfect and perfecting for ever (Heb. x. 12—14). Her's is now the joy of *retrospect.* The tragic miracle has been fulfilled. The Mount, whereon the predicted "Father of many nations" received his devoted Son in a figure;—whereon, also, God, the Father of All, gave up the only begotten Son of His eternal love,—"the Brightness of His Glory,"—to pour out His soul in death,—has won its imperishable fame: and the work of Atonement is for ever complete.

The transcendent excellence of that oblation, therefore, needs no reference to Types to render it effectual, or prove it perfect; no more than the majestic sun the faint reflection of midnight stars to enhance the splendour of his

beams. "God manifest in flesh" is the incomparable consummation of all Types, all promises, all dispensations,—the life, the light, the glory of all! Yet are we bound to consider and admire the depth both of the wisdom and goodness of God, who, having raised up a dwelling for His glory in the desert scene of His people's pilgrimage, instituted therein significant prefigurations of the person and work of His Son, Christ Jesus.

And while we seek to find, in tracing these most wonderful coincidences, as it were "deep calling unto deep," mystery answering to mystery, and Types, celestial hieroglyphs, far up the changeful stream of time, verified by a faithful fulfilment of these sublime anticipations, we engage in a work that courts the longing desire of the angels themselves, inquiring into the expanding purposes of love divine, and the various manifestations of "Jesus, the same to-day, yesterday, and for ever."

THE TEST OF THE CHURCH MILITANT.

5. But as it regards the Militant Church, her state requires comparison with a Type by which her high and holy vocation has been so impressively prefigured. The predicted apostacy of this present dispensation (2 Tim. iii. 1—5),—of which the beacon-light of each preceding one gives fearful omen,—awakens many a painful thought in the breasts of any that desire oneness in spirit and prospect with Jesus, and have discernment of the purpose of God in the fellowship of His saints. The Christian Church was ordained "the light of the world:"—light,—not the glitter of ostentatious profession;—not the mere utterance of religious doctrine;—but the irresistible testimony of *love*, of *manifest unity*, of faith overcoming the world, and rejoicing in hope of the reappearing of Jesus. Oh, who can look on the Church, to whom are open the blood-bought treasures of Heaven,—to whom it is given to sit with Jesus in the heavenly places,—whose fellowship is with the Father and with His Son Jesus Christ,—and not mourn over the confusion and lifelessness that mark her condition! Is it not true that the love of many waxeth cold?—that myriads deck themselves with the blandishments of *formality*, while the *power* of godliness declineth? Are there not conflicts, manifold and increasing, for soundness of *creed*, the antagonistic zeal of which finds sad contrast in the predilection of the multitude for infidelity of *practice?*

If, therefore, in the oracles of God, a Type has been left on record by which, in addition to the injunctions of her risen and glorified head and His apostles, the indispensable holiness of the Church, in her various functions as God's witness on earth, was prefigured, reference to that test has become imperative. Not that we can hope for the restoration of Christendom, to unity in religious institutions, much less to soul-uniting, God-witnessing,

love; but that by this means, even as by others, many may be induced to self-examination,—to a reformation of individual and household conduct,—to watchfulness,—and to earnest supplication that God in His infinite compassion, would, ere the time of His judgments come, redeem a remnant out of the confusion, as in former dispensations. Their prayer will enter into the ears of the Lord of Sabaoth. By the power of God a people shall be gathered, comparatively few though they be, as the gleaning grapes when the vintage is done: and they shall bear a faithful testimony. God will "appoint unto those that mourn in" the Christian "Zion, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." (Isaiah lxi. 3.)

TYPES.

1. THE History of the Prefiguration of the Divine Purposes by Types presents several phases for consideration.

1. PROVIDENTIAL VISITATIONS.

Viewed in connection with those to whom they were primarily ordained, the Types were marks of God's Providence fulfilling events, which, whatever might have been their *latent* import, and though this might not, in many instances, have been foreseen by those under such providential visitation, were fraught with temporal blessings of no ordinary character.

2. EVIDENCES OF THE DIVINE CHARACTER.

They also afforded diversified testimony to the character and attributes of GOD, at the time of their occurrence, and had often peculiar adaptation to the condition of those with whom they were associated. In sacrifice they testified of the holiness of God, and His reconciling mercy;—in legislation, of His supremacy as the moral governor of the universe;—in miraculous deliverance, of His Omnipotence, as well to avenge and protect His people, as to inflict wrath on their enemies and His own;—in the election, care, and uninterrupted guidance of any individual, or nation, of His prescient love and faithfulness.

3. PREMONITORY EVIDENCE.

Nor were they, in many instances, less remarkable as *premonitory evidence*, and *incentives to anticipation;* as we learn from the Epistle to the Hebrews, chap. xi., and from reflection on the nature of some of the Typical events and institutions. Such, out of the multifarious catalogue, were the early institution of sacrifice,—the Deluge and its contingencies,—the alienation of Abraham from Chaldea to Canaan,—the offering up and recovery of the Son of Promise,—many of the Mosaic ordinances, particularly the Paschal Ceremonies,—the Sabbatical Periods,—the Rites of the Day of Atonement: to these may be added the Typical character of Moses himself (Deut. xviii. 15), with that both of David and Solomon, concerning whom, see the intimate relation in which the Type and Antitype are placed in the Psalms: ex. gr. ii. xvi. xl. xlv. lxviii. lxxii.

TYPICAL EVENTS RECOGNISED AS PROPHETIC AT THE TIME OF THEIR OCCURRENCE.

2. That the Typical events were recognised as *prophetic* by those with whom they immediately transpired as *providential* occurrences, if, like Enoch, they walked with God, is evident from the Epistle already referred to.

"*These*," says the Apostle, "*all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and*

embraced them, and confessed that they were strangers and pilgrims on the earth. For they, that say such things, declare plainly that they seek a country. But now they desire a better, that is a heavenly country; wherefore God is not ashamed to be called their God; for He hath prepared for them a city. . . . . By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises, offered up his only begotten son, ... accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. . . . . By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt."

VALUE OF THE DOUBLE IMPORT.

3. It is this double import of the Types,—*providential and prophetic*,—that invests them with so much value. And, it should be observed, their not having been *generally* so regarded by those to whom they were primarily given as such, does not invalidate this claim; it being remembered that God revealed in former days, even as now, the purposes of His grace, and encourages expectation of their fulfilment, while, at the same time, He dispenses the favours of His Providence, *to those that walk by faith*. For, whatever may be said to the contrary, it cannot but be admitted, that there is much to warrant the assertion, that under the past dispensations, when God ordained any occurrence as a veritable Type of some future manifestation, He stamped upon it so plainly the seal of prophecy, that the faithful of those days might discern and anticipate, though it were in but a limited extent, the intended fulfilment. And as God has never left Himself without witness in the faith of a chosen people, ofttimes but few indeed; so has He always elicited and maintained that faith, not only by promises, but by *symbolical indications* of the proposed reality.

ADDITIONAL VALUE FROM FULFILMENT TO THE CHURCH.

4. Typology to the Christian Church has the additional interest of fulfilment. Blessings invaluable, which the faithful of ancient days saw, as "through a glass, darkly," we see "face to face." They "of whom the world was not worthy," memorable for their triumphant faith, received but the symbols, and diminutive pledges of that abounding grace which we have in fruition, "that they without us should not be made perfect." The clouds of former dispensations, rich with blessing, but restrained, have shed their fulness on the Church of God. The Sun of righteousness has risen on her path with healing in his wings. There "mercy and truth have met together: righteousness and peace have kissed each other: truth hath sprung out of the earth, and righteousness hath looked down from Heaven." For God hath

manifested the long typified and predicted plenitude of His love by Jesus Christ to the Church redeemed by His blood.

FULL INTERPRETATION THE PREROGATIVE OF THE CHURCH OF CHRIST.

5. Hence the dignity of the Church of Jesus considered as the exponent of the Divine Purpose in Redemption. All that was preacted in Types as well as predicted by Prophecy it is her high privilege to illustrate and interpret; for to Her is given the Spirit that searcheth all things, even the deep things of God. And as she is "the Body of Christ," "the fulness of Him that filleth all in all," to her belongeth completion, and the development of all the divine preterient economy, so as to "make all men see what is the fellowship of the mystery, which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities, and powers, in Heavenly places, might be known by the Church, the manifold wisdom of God." (Eph. iii. 9, 10.)

And hence it appears that the rite of animal sacrifice, and obligations of whatever kind, from those of the rude altar of Adam, to the last presented in the abandoned shrine of Jerusalem, were but transient signs of sublime and unchangeable realities in the Christian system; and that when seeking to authorise the Typical character of the Tabernacle, or any other premonitory institution, the *conclusive* evidence is found, not in the Mosaic, but the Christian dispensation. For in so many instances do we find it true, that when the Antitype appeared, and not till then, the institutions under the law, and events in the history of God's elect from the most remote period, were marked by the testimony of the Holy Ghost as Types, that the authority for this character as well as the import so designed must be considered as the prerogative of the Church of Jesus: and that the light which shone upon the world at the coming of the Son of God, while it revealed the beatitudes of the Redemption, brought witness in its rays of purposes long concealed in the shade of symbol, and dimly traced in ceremonial observances, and though it abrogated for ever these evanescent models of truth, it was only after every outline had been filled up, and every shadow substantiated.

EVIDENCE ARISING FROM THEIR FULFILMENT.

6. It is from this fulfiment of the premonitory indications of Jehovah in the development of the Christian scheme, together with her most sublime morality, that the Church finds *evidence* incontestable. The memory of the past tends also to inspire her with confidence in her present militant career; while the prospect of the future animates her with "joy unspeakable and full of glory."

CONSEQUENT IMPORTANCE OF TYPOLOGICAL INQUIRY.

In order, therefore, to the due support and encouragement of this confidence and joyous hope, the study of Typical Prefigurations is essential, as

well as predictions. For as the Types, and all prophetic intimations, if already fulfilled, afford evidence wherewith to meet the sceptical opponent, as well as to show the satisfactory basis of our faith: so, if in the course of fulfilment, they become incentives to inquiry, as *authoritative tests*, wherewith to compare the progressive realisation; and if they betoken events in no part accomplished, it is but consistent with love for the Divine will and promise in those "who have set to their seals that God is true,"—having the accrescent experience, both of the present and the past,—to give earnest heed to the preoperations of the Spirit, in anticipating the things that shall hereafter come to pass.

ESSENTIAL CHARACTERISTIC OF A TYPE.

7. To insist upon the comparative merits of Types and predictions, would be a difficult, and probably an unprofitable task. It may be observed, generally, that any one of the latter does not necessarily set forth *completely* the object to which it refers: though in some instances the predictions are such as to appear more as historical than prophetic. Whereas it is the essential characteristic of every Type that it does present completely, (though diminutively), and with exactness of proportion, the object it was designed to prefigure. It is a miniature; it contains the germ of the Antitype.

TYPES AND PREDICTIONS IN RELATION TO EACH OTHER.

8. It is more important to consider them in their relation one to the other. Types were as histrionic preactions: Prophecy, the interpreting language. The event was systematically, yet *latently prefigured* by the former: from the latter we obtain the *announcement* of the Antitype. Types should, therefore, first be studied; then the predictions that have the same reference.* Of Types, predictions, and Antitypes in mutual illustration, the following may be taken as instances:—The Ordinances for the Day of Atonement, given in Leviticus xvi.,—the liii. chapter of Isaiah,—and out of the innumerable passages to be found in the New Testament, those from John i. 29, and Hebrews ix. 11, 12.

Similar coincidence may be traced in other cases; which, while we thus contemplate them, cannot but lead us to remark, how firmly the manifestations of the truth of God, varying in kind with the nature of the Dispensations, are linked together and sustained. How precious is "the faith once delivered to the saints," justified by the operations of the Spirit in every age, ever abounding and expanding, till they attain the plenitude of Heaven itself.

* There can be little doubt that religious instruction, communicated in this way to young persons, at a suitable age, would be attended with results signally beneficial.

CAUSES OF ERRONEOUS INTERPRETATION, OR NEGLECT OF THE SUBJECT.

9. The comparative neglect which the Typology of Scripture has met with, as well as the little general improvement that has been derived from the various and irreconcilable commentaries thereon, may be ascribed to the following causes:—

The want of systematic Interpretation.

The confusion of what is merely emblematical with that which is Typical.

Disregard of the Ordinances of antecedent Dispensations because the latter are considered obsolete.

The adoption of unauthorised allegories. A cause of error probably originating with, but not confined to, the Theologians of the Alexandrian school.

To discuss the nature of these fallacies does not appear necessary. It is sufficient to state them, with the remark that, in seeking correctness of interpretation, they are to be avoided.

RULE FOR CORRECT INTERPRETATION.

10. The Typical institutions, if they are to be adequately understood, must not be *partially*, or *accidentally*, interpreted. Much perplexity, if not opinions injurious to the desired issue, will arise from attributing a signification to one portion of a Type,—or, it may be added, to one of a system of Types, the rest being disregarded. For even should the imputed meaning be not untrue, the particular loses no little of its value by the isolation.

APPLIED TO THE TABERNACLE.

The due observance of this rule is in no case more to be observed than in that of the Tabernacle. For, its Typical character being once established, a systematic interpretation of the whole is indispensable in order to our obtaining from it the beneficial intimation set forth with designed connection in the several component parts of the structure. It is true that we may not be able even thus to elicit their complete signification; but we are much more likely to interpret truly, though, for the most part, generally, than by desultory treatment of the subject. It may appear a difficulty in the outset, that the Holy Scriptures supply us with no continued explanation of this or of any Type, yet—without being "wise above what is written,"—without misapplication, or wresting, of the word of God,—there are analogies to be observed,—there are manifest inferences to be adopted,—and, what is far more available, express references to the subject itself, that conduce to a satisfactory development. Let the *vein* of truth be once discovered, and in this, as in all other questions left for the exercise of Christian intelligence, the treasures of the *mine* will be revealed to the patient, prayerful, Heaven-taught inquirer.

TYPE AND EMBLEM DEFINED.

11. The mistaking what is merely emblematical in the Holy Scriptures for Typical, and the contrary, has been, and still is, a hinderance to right interpretation. The succeeding definitions of the terms *Emblem* and *Type* seem to be justifiable; and the observance of them may tend to obviate the error referred to.

I. Whatever is used arbitrarily in illustration of any object, to which it has undesigned and independent similitude in one or more of its abstract qualities or relations, is an *emblem*, in a theological sense. Instances abound in the language of the Psalms, Canticles, the Prophetical Books, the Parables of our Lord, etc.

II. A Type is a preordained representation, dependent in its primary origin and constitution, as such, upon the nature of the Antitype; and essentially a model of it.

Every Type has fixed relations, as to its properties, to the Antitype:—

1. If a *person*,—in his corresponding character and office, as well as the *consistent* transactions of his life.
2. If an *animal*,—in the kind preferred, and the institutions connected with it.
3. If an *event*,—in the leading incidents of it, involving the consideration of the persons engaged, the place, the time, and the effect.
4. If a *structure*,—in the nature and disposition of the materials, the proportion of its several parts, and its prescribed adaptation.

Thus defined, the distinction may be easily perceived. To confound them is to assume for the one an import it was never designed to convey, and to deprive the other of a prophetic authority with which the Spirit of the Most High God has invested it.

Emblems may be compared to the glowing tints of the painter—the tropes and metaphors of the poet. Hence the unequalled eloquence, the irresistible pathos of those portions of the Sacred writings already mentioned. Types, on the other hand, are as the theme and burden of the poem,—the design depicted on the canvass. They were conceptions of the Divine Intelligence. Prophetic Models prescribed by the Ancient of Days, signally inculcated, in the dispensations for which they were primarily ordained, and, many of them, conveying instruction as important to every generation of the people of God, till the warfare of the Church be accomplished, as to those with whom they were originally associated.

The mnemonics of time lack energy to render the record of some even of the Typical transactions commensurate with their magnificence. What,

therefore, must be the grandeur of the Antitypes! Immeasurably vast! The language of the world to come will be only sufficient to utter them; and the circle of eternity, to give adequate duration to their praise.

An era is not far distant when "the desire of all nations shall come," and "reign with his ancients gloriously;"—when the whole creation of our God, —now "groaning and travailing,"—replenished with the beauty of holiness, shall again be pronounced "very good," and inherit His blessing. It will be the consummation of the dispensations of Jehovah! In the expansion of that period all antecedent revelations of the Divine purpose shall be fulfilled and justified. As if the archives of God's preterient economy should then be unrolled; and all Types, all promises,—the host of premonitory witnesses of whatever kind,—should then be presented for recognition, and compared with the perfect accomplishment of all that they foretold or prefigured, in that state of glory; and like the rainbow's prismatic hues, when the clouds, that made them blessings for their time, have been dispersed, mingle themselves with the light of everlasting day.

SYNOPSIS OF THE TABERNACLE.

With respect to the plan of the Synopsis, it is to be observed that, while the Holy Scriptures afford the only authentic account of this deeply interesting Hieroglyph, and, in many of its details, is adequately explicit; yet as the description is not *systematic*, a new arrangement has been deemed necessary in order to meet the wants of the inquirer.

In the following pages, therefore, the requisite portions of the Pentateuch have been so collected that the narrative might be consistent with the disposition of the Tabernacle itself, and for the due comprehension of the Model which represents it.

אהל מועד :

THE TABERNACLE OF THE CONGREGATION.

FASHIONED AND SET UP IN THE WILDERNESS OF SINAI,
B.C. 1491.

Exodus. chap. xxv. v. 1, 2. THE DIVINE COMMAND.

THE LORD spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

v. 3—7. THE OFFERINGS.

And this *is* the offering which ye shall take of them; gold, silver, brass, blue, purple, scarlet, fine linen, goats' *hair*, rams' skins dyed red, badgers' skins, shittim-wood, oil for the light, spices for anointing oil, and for sweet incense, onyx-stones, and stones to be set in the ephod, and in the breastplate.

v. 8, 9. THE PURPOSE.

And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

Chap. xxix. v. 43—46. THE PROMISE.

There I will meet with the children of Israel, and *the tabernacle* shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God. And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

Chap. xxxv. v. 20—29. THE FULFILMENT.

And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD'S offering to the work of the tabernacle of the congregation, and for all his

service, and for the holy garments. And they came, both men and women, as many as were willing-hearted, *and* brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD. And every man with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*. Every one that did offer an offering of silver and brass, brought the Lord's offering: and every man with whom was found shittim-wood, for any work of the service, brought *it*. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' *hair*. And the rulers brought onyx-stones, and stones to be set, for the ephod, and for the breastplate: and spice, and oil for the light, and for the anointing oil, and for the sweet incense. The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring, for all manner of work which the LORD had commanded to be made by the hand of Moses.

Exodus, chap. xxxvi. v. 5—7. ABUNDANCE OF THE OFFERINGS.

And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.

Chap. xxxv. v. 30—35. THE ARTIFICERS.

And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass. And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, *both* he and Aholiab the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

THEN wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded. Exodus, chap. xxxvi. v. 1.

THE COURT.

AND Bezaleel made the court. The length of the court an hundred cubits,* and the breadth fifty every where, and the height five cubits *of* fine twined linen, on the south side southward, the hangings of the court *were of* fine twined linen, an hundred cubits: their pillars *were* twenty, and their brazen† sockets twenty: the hooks of the pillars and their fillets *were of* silver. And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty: the hooks of the pillars and their fillets *of* silver. And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten: the hooks of the pillars and their fillets *of* silver. And for the east side eastward, fifty cubits. The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three. And for the other side of the court-gate, on this hand and that hand, Chap. xxxviii. v. 9—15. BOUNDARY, DIMENSIONS.

* The cubit of the Egyptians was $17\frac{1}{2}$ or 18 inches, that of the Jews, $21\frac{9}{10}$ nearly.

† Any part of the Tabernacle recorded in the Scriptures as having been made of *brass* will be found in the Model represented by *copper;* the Hebrew, or rather Chaldaic, word (נחשׁ) having the latter signification. On comparing with the above the corresponding passage respecting the Sixty Pillars in Exod. xxvii., a question arises as to the material of which the shaft of the Pillar was made. By the former they were not of brass (copper), as stated in the latter. It may justly be inferred, therefore, that they were of wood, if a slight alteration, viz. the insertion of a comma in the English Version be allowed. The inference is justified by the account given of the distribution of the materials, chap. xxxviii., where the brass is said to have been used for the Furniture of the Court, and the *sockets* of the Pillars, no mention being made of the Pillars themselves, which would have contained by far the greater portion of the Metal. It is from this inference, therefore, that in the Model, contrary to the common opinion, Wood has been used for the *shaft* of the Pillars.

were hangings of fifteen cubits; their pillars three, and their sockets three. All the hangings of the court round about *were* of fine twined linen: and the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver: and all the pillars of the court *were* filleted with silver.

Exodus, chap. xxxviii. v. 18—20. THE GATE.

And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and scarlet, and fine twined linen; and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court. And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver. And all the pins of the tabernacle, and of the court round about, *were of* brass.

THE ALTAR OF BURNT OFFERING.

Exodus, chap. xxxviii. v. 1—7. DIMENSIONS.

And he made the altar* of burnt offering *of* shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof: *it was* foursquare; and three cubits the height thereof.

THE HORNS. Ps. cxviii. 27. 1 Ki. ii. 28.

And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

ITS VESSELS.

And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the fleshhooks, and the fire-pans: all the vessels thereof made he *of* brass.

THE GRATE FOR CARRYING IT.

And he made for the altar a brazen grate of network under the compass thereof beneath unto the midst of it. And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

THE STAVES.

And he made the staves *of* shittim wood, and overlaid them with brass. And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

Leviticus, chap. ix. v. 24. THE SACRED FIRE.

And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

* The Altar, previous to its being borne by the Levites, was covered with a *purple* cloth: and the vessels, &c. having been placed upon it, over the whole was spread a covering of *Tachash*-skins.

So also over the Golden Altar was spread a cloth of blue and one of Tachash-skins; over the Candlestick, and its vessels, the same: but for the Table, an additional covering of scarlet was ordained; and for the Ark, that it should be covered first with "the Veil of the Testimony," then with Tachash-skins, and lastly, with a cloth of blue. Whatever other articles of service remained, were enveloped in a cloth of blue, and again with Tachash-skins.

All these were given in charge to the children of Kohath, under the special superintendence of the Eldest Son of the High Priest. (Numb. iv.)

Leviticus, chap. vi. v. 13. EVER BURNING.

The fire shall ever be burning upon the altar; it shall never go out.

Chap. x. v. 1—3. NO STRANGE FIRE TO BE USED.

Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them; and they died before the LORD. Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.

Chap. ix. v. 22. THIS ALTAR THE PLACE OF BLESSING.

And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

Numbers, chap. vi. v. 22—27. THE BLESSING.

And the LORD spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The LORD bless thee, and keep thee; the LORD make his face shine upon thee, and be gracious unto thee; the LORD lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them.

THE LAVER.

AND he made the laver *of* brass, and the foot of it *of* brass, of the looking-glasses* of *the women* assembling, which assembled *at* the door of the tabernacle of the congregation. — Exodus, chap. xxxviii. v. 8. FOR WHAT MADE.

And thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. — Chap. xxx. v. 18—21. ITS POSITION.

For Aaron and his sons shall wash their hands and their feet thereat. When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD. So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations. — ITS USE.

* These were mirrors similar to those found among the antiquities of Egypt. They were made of metal, which as the text proves, was generally copper. Great care was bestowed on their manufacture, and a high polish given to them, the mirror being one of the principal articles of the toilet among the women both of the Israelites and Egyptians. The reader is referred to Sir G. Wilkinson's valuable work on the Ancient Egyptians, vol. iii. pp. 384, 385, for further information. See also Ancient Egypt, her Testimony to the Truth of the Bible. 8vo.

THE SANCTUARY.

ITS COVERINGS.

Exodus, chap. xxxvi. v. 8—19.

1. THE EMBROIDERED CEILING.

And every wise-hearted man, among them that wrought the work of the tabernacle, made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubim of cunning work made he them. The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size. And he coupled the five curtains one unto another; and *the other* five curtains he coupled one unto another. And he made loops of blue on the edge of one curtain, from the selvedge in the coupling; likewise he made in the uttermost side of *another* curtain, in the coupling of the second. Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another. And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

2. GOATS' HAIR WOVEN.

And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them. The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size. And he coupled five curtains by themselves, and six curtains by themselves. And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second. And he made fifty taches *of* brass to couple the tent together, that it might be one.

And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers'* skins above *that*.

Exodus, chap. xxxvi. v. 8—19. 3. RAMS' SKINS RED. 4. TACHASH.

THE SIDES OF THE TABERNACLE.†

Exodus, chap. xxxvi. v. 20—30. THE BOARDS WITH THEIR SOCKETS AND TENONS.

And he made boards for the tabernacle *of* shittim wood, standing up. The length of a board *was* ten cubits, and the breadth of a board one cubit and a half. One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle. And he made boards for the tabernacle: twenty boards for the south side, southward. And forty sockets of silver he made under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards. And their forty sockets of silver: two sockets under one board, and two sockets under another board.

THE SIDE TOWARD THE WEST.

And for the sides of the tabernacle westward he made six boards. And two boards made he for the corners of the tabernacle in the two sides. And they were coupled beneath, and coupled together at the head thereof, to one

* The Rabbins, and some modern translators, are of opinion that the Hebrew word (תחש) properly signifies an animal of some kind, probably a badger. The ancient versions generally agree to its meaning, not an animal, but a colour. So the Septuagint throughout translates it by *ὑακινθος*, *ὑακινθινος*, *azure;* Aquila, Symmachus, Theodotion, &c., *ιανθινος*, *violet coloured.* May it not however be derived from the Root נשה, to cover? Hence the expression would signify *skins for covering*, as if for protection.

† The Tabernacle was a rectangular Figure; thirty cubits long, ten high, ten wide, measured *externally.* It was placed so that the door faced to the East.

ring: thus he did to both of them in both the corners. And there were eight boards: and their sockets *were* sixteen sockets of silver, under every board two sockets.

Exodus, chap. xxxvi. v. 31. THE BARS.

And he made bars *of* shittim wood: five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. And he made the middle bar to shoot through the boards from the one end to the other. And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

ה ק ד ש :

THE HOLY PLACE.

THE DOOR.

Exodus, chap. xxxvi. v. 37, 38.

And he made a hanging for the tabernacle door *of* blue, and purple, and scarlet, and fine twined linen, of needle work; and the five pillars of it with their hooks; and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

THE CANDLESTICK.

Exodus, chap. xxxvii. v. 17—24.

THE BRANCHES.

And he made the candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same. And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof.

THE BOWLS, KNOPS, AND FLOWERS.

Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick. And in the candlestick *were* four bowls made like almonds, his knops and his flowers: and a knop under two branches of the same, and a knop under two

branches of the same, and a knop under two branches of the same, according to the six branches going out of it. Their knops and their branches were of the same; all of it *was* one beaten work *of* pure gold.

Exodus, chap. xxxvii. v. 17—24.
THE LAMPS.

And he made his seven lamps, and his snuffers, and his snuff-dishes, *of* pure gold.

ITS WEIGHT.

Of a talent of pure gold made he it, and all the vessels thereof.*

Leviticus, chap. xxiv. v. 1—4.
THE OIL.

And the LORD spake unto Moses, saying, Command the children of Israel, that they bring unto thee pure oil-olive beaten for the light, to cause the lamps to burn continually. Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations. He shall order the lamps upon the pure candlestick before the LORD continually.†

* A Talent of Gold was equal to £5,475 of our money. This was, therefore, the value of the Candlestick, without the workmanship, which was wonderfully elaborate.

† There was light in and about the Tabernacle different in its kind.

In the Court it was that of the Sun, the light of Nature.

In the Holy Place it was that of the Candlestick, the light of the Church Militant on earth.

In the Holiest it was that of the Shekhinah. So in the Apocalyptic vision—

"The Lord God and the Lamb" are said to be the light of the New Jerusalem, of which the Holiest was the Type. (Rev. xxi.)

THE TABLE.

Exodus, chap. xxxvii. v. 10—16.

AND he made the table *of* shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. ITS DIMENSIONS.

And he overlaid it with pure gold, and made thereunto a crown of gold round about. ITS CROWN.

Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about. THE BORDER AND ITS CROWN.

And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof. Over against the border were the rings, the places for the staves to bear the table. And he made the staves *of* shittim wood, and overlaid them with gold, to bear the table. ITS RINGS AND STAVES.

And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, *of* pure gold. THE VESSELS.

Leviticus, chap. xxiv. v. 5—9.

And thou shalt take fine flour, and bake twelve cakes thereof: two tenth-deals shall be in one cake.† And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD. Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire, by a perpetual statute. THE BREAD.*

* Heb. לחם פנים *Bread of Faces*, or, of the presence of Jehovah. Septuagint Αρτοι προθεσεως, *Bread of setting before.*

† The Tenth-deal (Heb. עשרון; also עמר,) was the tenth part of an Ephah, and was equal to rather more than five (5, 1) some say six, pints of our measure. So that each loaf would contain more than 10 pints of fine flour. The mode of arranging the Loaves on the Table, no less than the construction of the Table itself, has been the subject of much unsatisfactory disquisition with commentators, both ancient and modern.

To those conversant with the Antiquities of Egypt, the custom of the Table, and other sacred things, being carried by the Hierophori on poles, will readily occur; for instance the Table in the processiou of the God Khem, at Thebes.

The construction of the Table in the Model differs from the ordinary representations of it as to its superfices. In this respect it may be compared with the Ark of the Covenant: and the reader is referred to the note under that head.

THE ALTAR OF INCENSE.

Exodus, chap. xxxvii. v. 25—28. DIMENSIONS.

AND he made the incense altar *of* shittim wood: the length of it *was* a cubit, and the breadth of it a cubit (*it was* four-square), and two cubits *was* the height of it; the horns thereof were of the same.

THE HORNS.

And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

ITS RINGS AND STAVES.

And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. And he made the staves *of* shittim wood, and overlaid them with gold.

Chap. xxx. v. 6—8. ITS POSITION.

And thou shalt put it before the vail that *is* by the ark of the testimony, before the mercy-seat that *is* over the testimony, where I will meet with thee.

TIME OF INCENSE.

And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the LORD throughout your generations.

v. 34—37. THE INCENSE.

And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices, with pure frankincense: of each shall there be a like *weight*. And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure *and* holy. And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

Exodus, chap. xxx. v. 38. NOT TO BE IMITATED.

Ye shall offer no strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

v. 9, 10. NO STRANGE INCENSE, ETC. TO BE OFFERED.

And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements; once in the year shall he make atonement upon it, throughout your generations: it *is* most holy unto the LORD.

Leviticus, chap. xvi. v. 12—19. ANNUAL ATONEMENT.

THE SILVER TRUMPETS.

Numbers, chap. x. v. 1—10. THEIR USE.

AND the LORD spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

1. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

2. And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee.

3. When ye blow an alarm, then the camps that lie on the east parts shall go forward. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

4. And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

5. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.

קדש הקדשים:

THE MOST HOLY.

THE VAIL OF THE TESTIMONY.

Exodus, chap. xxvi. v. 31—33. OF WHAT MADE.

AND the LORD said unto Moses, Thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen, of cunning work: with cherubim shall it be made.

THE PILLARS.

And thou shalt hang it upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.

ITS POSITION.*

And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy.

* It will be evident on examination that the dimensions of the Holy place, and the Most Holy were respectively Twenty Cubits, and Ten, *measured externally*. For, the Taches, or clasps, of the embroidered covering were placed at the western edge of the fifth of the ten pieces of which it was composed, and these, being each four cubits wide, determined the measure now stated.

THE ARK OF THE COVENANT.

Exodus, chap. xxxvii. v. 1—9.

And Bezaleel made the ark* *of* shittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it. And he overlaid it with pure gold within and without, and made a crown of gold to it round about. And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. And he made staves *of* shittim-wood, and overlaid them with gold. And he put the staves into the rings by the sides of the ark, to bear the ark. And he made the mercy-seat† *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof. And he made two cherubim *of* gold, beaten out of one piece made he them, on the two ends of the mercy-seat; one cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy-seat made he the cherubim on the two ends thereof. And the cherubim spread out *their* wings on high, *and* covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seat-ward were the faces of the cherubim.

* In the Ark were placed the Book of the Covenant, and the Tables of the Law, Deut. x. 2, 5. And before it were the Omer of Manna, Exod. xvi., the Rod of Aaron, Num. xvii., and the Golden Censer, Heb. ix. 4.

† The Ark consisted of two parts:—The Chest, or Sacred Receptacle, (ארון); and the Cover, (כפֹּרת), which with the superimposed Cherubim, was styled the Mercy Seat. Let it be observed that the Ark was covered within as well as without with Gold; and that although the Tabernacle itself, and most of the sacred paraphernalia were made of wood, yet the wood was never seen. It was "all glorious,"—its "clothing was of wrought gold." Ps. xlv. 13. Moreover, when this beautiful structure yielded its treasures to the more glorious Temple, the materials were the same, save only *the wood*. That of the Wilderness was changed for the Cedar of Lebanon. It cannot but occur to the considerate reader that if the Shittim wood was really of such excellent durability as to merit the term given by Josephus, and continued by subsequent commentators,—*ασηπτος*, *incorruptible*, it is surprising that it should not have been used in the Temple.

The dimensions of the Table being kept in mind, an interesting comparison may be observed between its superficies and that of the Ark. Four hand breadths, or palms, made a cubit in Jewish measure. The Table, being itself two cubits long, and one wide, had a border of a hand breadth encompassing it; so that its length and breadth were thereby increased to two cubits and a half, by one and a half. *These were the superficial dimensions of the Ark.*

Exodus, chap. xxv. v. 21, 22.

And the LORD said to Moses, Thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

THE COMPLETION OF THE WORK. THE ANOINTING AND CONSECRATION.

Exodus, chap. xxxviii. v. 24—31. ESTIMATES OF THE MATERIALS.

ALL the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary.* A bekah for every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand, and three thousand, and five hundred and fifty *men*.

HOW USED.

And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket. And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them. And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels. And therewith he made the sockets to the door

* The value of the whole may be estimated by the following computation.

Gold	Talents	29	=	198,347	12	6
	Shekels	730				
Silver	Talents	100	=	45,266	5	0
	Shekels	1775				
Brass	Talents	700	=	513	17	0
	Shekels	2400				
				£244,127	14	6

To this should be added the value of the precious stones, the fine linen, the materials for embroidery, oil, spices, skins, &c. &c. All which without estimating the wood, or the labour of the artizans, must have rendered the amount still greater.

The weight of the whole appears to have been upwards of fourteen tons.

of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar. And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

Exodus, chap. xxx. v. 22—33. THE ANOINTING OIL.

Moreover, the LORD spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*, and of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil-olive an hin. And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt-offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured; neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you. Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

Chap. xxxix. v. 33. 42, 43. THE WORK COMPLETED.

And they brought the tabernacle unto Moses. According to all that the LORD commanded Moses, so the children of Israel made all the work. And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

Chap. xl. v. 9—11. THE ANOINTING.

And the LORD spake unto Moses, saying, Thou shalt take the anointing oil, and anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. And thou shalt anoint the laver and his foot, and sanctify it.

v. 16—33. THE ERECTION OF THE TABERNACLE.

Thus did Moses: according to all that the LORD commanded him, so did he. And it came to pass in the first month, in the second year, on the first *day* of the month, *that* the tabernacle was reared up. And Moses reared up

Exodus, chap. xl. v. 16—33. THE ERECTION OF THE TABERNACLE.

the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. And he spread abroad the tent over the tabernacle, and put the covering of the tent above it; as the LORD commanded Moses. And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark. And he brought the ark into the tabernacle, an set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses. And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. And he set the bread in order upon it before the LORD; as the LORD had commanded Moses. And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. And he lighted the lamps before the LORD; as the LORD commanded Moses. And he put the golden altar in the tent of the congregation before the vail: and he burnt sweet incense thereon: as the LORD commanded Moses. And he set up the hanging *at* the door of the tabernacle. And he put the altar of burnt-offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering: as the LORD commanded Moses. And he set the laver between the tent of the congregation and the altar, and put water there to wash *withal*. And Moses, and Aaron, and his sons, washed their hands and their feet thereat. When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses. And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court-gate: so Moses finished the work.

THE OFFERINGS OF THE PRINCES AT THE DEDICATION.

Numbers, chap. vii. v. 1—88.

AND it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; that the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, and were over them that were numbered, offered:

WAGONS.

And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle. And the LORD spake unto Moses, saying, Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

FOR THE USE OF THE LEVITES.

And Moses took the wagons and the oxen, and gave them unto the Levites. Two wagons and four oxen he gave unto the sons of Gershon, according to their service: and four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest. But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was that* they should bear upon their shoulders. And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar. And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar. And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah.

SILVER CHARGERS AND BOWLS.

And his offering *was* one silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a meat offering.

Numbers, chap. vii. v. 14—88. GOLDEN SPOONS.

One spoon of ten *shekels* of gold, full of incense. One young bullock, one ram, one lamb of the first year, for a burnt-offering: one kid of the goats for a sin-offering.

OXEN, RAMS, ETC.

And for a sacrifice of peace-offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.*

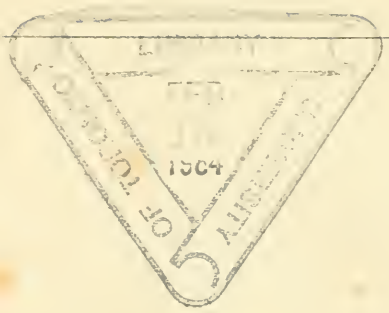
SUM OF THE OFFERINGS.

This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary: the golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*. All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering: and the kids of the goats for sin-offering twelve. And all the oxen for the sacrifice of the peace-offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was anointed.

Exodus, chap. xl. v. 34—38. THE CONSECRATION.

Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

* As the Offerings of the other Princes were the same as those of Nahshon in the above statement, it is unnecessary to state them.



PSALM LXXII. 18, 19.

ברוך יהוה אלהים אלהי ישראל עשה נפלאות לבדו :
וברוך שם כבודו לעולם וימלא כבודו את־כל הארץ אמן ואמן :

BLESSED BE THE LORD GOD, THE GOD OF ISRAEL, WHO ONLY DOETH WONDROUS THINGS.
AND BLESSED BE HIS GLORIOUS NAME FOR EVER:
AND LET THE WHOLE EARTH BE FILLED WITH HIS GLORY. AMEN, AND AMEN.

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